

NORTH DAKOTA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	8,174
Reservation Indians, not taxed (not counted in the general census).....	7,980
Indians off reservations, self-supporting and taxed (counted in the general census).....	194
a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:	
Total	8,204
Reservation Indians, not taxed.....	7,980
Other persons with Indians, not otherwise enumerated	224

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		7,980	3,903	4,077	3,514
Devils Lake agency		2,400	1,239	1,257	404
Fort Berthold agency.....		1,388	720	662	183
Standing Rock agency		4,000	1,938	2,158	2,867
Devils Lake agency.....		2,400	1,239	1,257	404
Devils Lake reservation.....	Remnants of Sioux: Cuthead, 205; Sisseton, 120; Assinaboine, 2; Teton, 2; Santee, 54; Wahpeton, 142; Yankton, 123.	1,038	485	553	a100
Turtle Mountain reservation	Chippewas and Crees, 201; Chippewas, Crees, and other mixed bloods, many perhaps belonging in Canada, 1,197.	1,458	754	704	364
Fort Berthold agency		1,388	720	662	183
Fort Berthold reservation	Arickaree	447	249	198	67
	Gros Ventre	522	270	252	78
	Mandan	251	117	134	38
	Dull Knife's band of Gros Ventres(b) ..	108	90	78
Standing Rock agency.....		4,000	1,938	2,158	2,867
Standing Rock reservation	Yanktonnall Sioux	1,786	1,938	2,158	2,867
	Unkapapa (Hunkpapa) Sioux.....	1,739			
	Blackfeet Sioux.....	571			

a From 75 to 100 of the entirely destitute draw rations.

b Nominally at Fort Berthold, but roaming.

The civilized (self-supporting) Indians of North Dakota, counted in the general census, number 194 (93 males and 101 females), and are distributed as follows:

Buford county, 93; Emmons county, 14; Grand Forks county, 21; Pembina county, 20; other counties (9 or less in each), 46.

Many bands of the Sioux are progressive. Some remain "blanket Indians", but none are roamers except on reservations in search of food or herding horses, cattle, or sheep. The reports of the several agents in charge of Sioux reservations, which are published annually in the Report of the Commissioner of Indian Affairs, as well as the reports of the special agents of the census, will furnish full data. The civilizing of the Sioux is progressing fairly well. They have been in the past the terror of the west and northwest, but are now far from the warlike savages they were. Sioux outbreaks of moment occurred in 1862, 1867, 1876, and as late as December, 1890. The Sioux are almost all ration Indians, which condition is due chiefly to the bad lands of their reservations. Up to 1886 the Sioux had received for ceded lands alone from the United States about \$42,000,000.

REPORT ON INDIANS TAXED AND NOT TAXED.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NORTH DAKOTA.

TRIBES.	Stock.	Reservation.	Agency.
Arikara	Caddoan	Fort Berthold	Fort Berthold.
Assinaboin	Siouan	Devils Lake	Devils Lake.
Blackfeet	Siouan	Standing Rock	Standing Rock.
Chippewa	Algonkian	Turtle Mountain	Devils Lake.
Outhead Sioux	Siouan	Devils Lake	Devils Lake.
Gros Ventre, or Minitari	Siouan	Fort Berthold	Fort Berthold.
Mandan	Siouan	Fort Berthold	Fort Berthold.
Santee Sioux	Siouan	Devils Lake	Devils Lake.
Sisseton Sioux	Siouan	Devils Lake	Devils Lake.
Unkpapa	Siouan	Standing Rock	Standing Rock.
Wahpeton	Siouan	Devils Lake	Devils Lake.
Yanktonnai	Siouan	Standing Rock	Standing Rock.
Yankton Sioux	Siouan	Devils Lake	Devils Lake.

DEVILS LAKE RESERVATION.

The Indians on this reservation are all Sioux. The Outhead Sioux, 295, and a few Yanktonnais came to Devils Lake agency from the Missouri River valley in 1873-1874. There are intermarried with them 2 Assinaboine, 2 Teton Sioux, 54 Santee Sioux, and 123 Yanktonnai or Yankton Sioux. The Sisseton Sioux at Devils Lake agency, 420, were originally located in Minnesota, and after the massacre of 1863 were placed on a reservation. They were moved to the agency in 1867. The Wahpeton Sioux, 142, were also located in Minnesota, and were in the massacre of 1863. They were placed on a reservation and then removed to Devils Lake in 1867. The small portions here of great Sioux bands are parties who separated in war or for personal reasons from them, and when the reservation was established were gathered up and placed on it. They should properly be called the Sioux of Devils Lake. These are not blanket Indians, as they all wear citizens' dress.—JOHN H. WAUGH, United States Indian agent.

TURTLE MOUNTAIN RESERVATION.

The area of this reservation is very small, but the Chippewas and half-bloods on it occupy an enormous area in addition to the reservation.

STANDING ROCK RESERVATION.

This is a Sioux reservation, and some of the Sioux on it formerly lived in Minnesota and Iowa, but by far the greater number followed the chase, roaming over Nebraska, Wyoming, North and South Dakota, and Montana. They are of the fiercest bands of the Sioux, and among them are many of the famous Sioux warriors.

The Upper Yanktonnai, now numbering about 420, and Lower Yanktonnais, numbering about 1,366, have merged into one band at Standing Rock agency. They were formerly two distinct bands, but speaking the same language. The Uncapapa Sioux are also called Hunkpapa Sioux. They number 1,739. The Blackfeet Sioux number 571. The first Indians came to this reservation after 1875. The area in the present reservation was once partially in what was known as the Great Sioux reservation.

Many of the Indians at the agency were a portion of the Sioux engaged in the Sioux wars prior to 1878, and were in the battle of the Little Big Horn or Custer massacre in July, 1876. Almost two-thirds of the Indians here are ration Indians.—JAMES McLAUGHLIN, United States Indian agent.

FORT BERTHOLD RESERVATION.

The Arickaree or Ree Indians were here when the reservation was set aside. They were in this region at the beginning of the century, and are of the Caddoan family. They were formerly with the Pawnees, from whom they separated in Nebraska and Kansas. Local tradition says they came from the Black Hills. The Rees were originally in 6 or 10 bands, but there was in fact no particular distinction between individuals of the different bands, which were a tribal convenience. There is now no recognition of bands in this tribe, nor has there been for a decade past.

The Gros Ventres say they came from Devils lake to this region in 1804. They are of Siouan stock and claim to have once been one with the Crows. Devils lake was probably a temporary location. They were originally in 8 bands. One, "The Willows," became extinct 5 years ago. Of the 7 bands now existing, 3 affiliate closely, and the other 4 go by themselves. No distinction as to marriage between the bands or into them is made.

The Knife River Gros Ventres, Dull Knife's independent band, belong to the Gros Ventres (of the river). These are 168 in number, and are a fine body of roaming, self-sustaining Indians, friendly with the whites, and a good

people. This tribe claims to have been for a long time allied with the Crows, and at one time are supposed to have resided with them, and near the Mandans. They were called "Minaterees" by Lewis and Clarke, or "People of the Willows". In 1832 they were estimated at 1,000.

While the Gros Ventres may have lived as a part of the Crow tribe, they are now a different people. This band must not be confused with the Gros Ventres at Fort Belknap agency, Montana, who are Algonkian.

The Mandans in 1804 were settled 100 miles farther down the river from where they are located now. They moved up here and allied with the Arickaree and Gros Ventre Indians about 30 years ago. The Gros Ventre and Mandan traditions say that the Mandans came from the mouth of the river, the ocean, to this region very early. There were no other tribes in this country when they came. The Gros Ventres followed, and then the Arickarees. These tribes have never been on any other reservation. The Mandans figure out 6 bands, but distinctions are now practically obliterated. They have been one tribe for many years.—JOHN S. MURPHY, United States Indian agent.

THE MANDANS.—In 1832 George Catlin, the famous American Indian investigator and painter, lived several months with the Mandans, and in his works he describes their manners, customs, and personal appearance. They at that time lived in circular houses covered with mud in a village, the present town of Mandan, North Dakota.

Mr. Catlin had a theory of their being Welsh, and of their ancestors coming from across the Atlantic to a southern port, and afterward migrating to the upper Missouri. The Mandans were the best of the North American Indians.

The Mandans, or Mi-ah'-ta-nees, "people of the bank", have resided on the upper Missouri for a long time, occupying successively several different places along the river. In 1772 they resided 1,500 miles above the mouth of the Missouri, in 9 villages located on both sides of the river. Lewis and Clarke found them in 1804 100 miles farther up, in only 2 villages, one on each side of the river. Near them were 3 other villages belonging to the Minnitarees and Ahnahaways.

In the year 1832 these Indians were in their most prosperous state, industrious, well armed, good hunters and good warriors, in the midst of herds of buffalo mostly within sight of the village, with large cornfields, and a trading post from which they could at all times obtain supplies, and consequently at that time they might have been considered a happy people. In their personal appearance, prior to the ravages of the smallpox, they were not surpassed by any nation in the northwest. The men, who wore their hair banded, were tall and well made, with regular features and a mild expression of countenance not usually seen among Indians. The complexion, also, was a shade lighter than that of other tribes, often approaching very near to some European nations, as the Spaniards. Another peculiarity was that some of them had light hair, and some gray or blue eyes, which are very rarely met with among other tribes. Mr. Catlin observed some Albinos among them. A majority of the women, particularly the young, were quite handsome, with fair complexions, and modest in their deportment. Their virtue was regarded as an honorable quality among the young women, and each year a ceremony was performed in the presence of the whole village, at which time all the females who had preserved their virginity came forward, struck a post, and challenged the world to say aught derogatory of their character.

In these palmy days of their prosperity much time and attention was given to dress, upon which they lavished much of their wealth. They were also very fond of dances, games, races, and other manly and athletic exercises. They were also a very devotional people, having many rites and ceremonies for propitiating the Great Spirit, practicing upon themselves a severe self-torture.

In the spring of 1838 smallpox made its appearance among the Mandans, said to have been brought among them by the employés of the fur company. All the tribes along the river suffered more or less, but none approached so near extinction as the Mandans. When the disease had abated, and when the remnant of this once powerful nation had recovered sufficiently to remove the decaying bodies from their cabins, the total number of grown men was 23, of women 40, and of young persons 60 or 70. These were all that were left of the 1,800 or more souls that composed the nation prior to the advent of that terrific disease. Mr. Catlin wrote after this that they were extinct, but this was an error.

In 1838 the survivors took refuge with the Arickarees, who occupied one of their deserted villages, but retained their former tribal laws and customs, preserving their nationality intact, refusing any alliance with surrounding tribes. The two tribes have lived together since then upon terms of excellent friendship. In 1876 they numbered 420, living, like the Pawnees, in dome shaped earthen houses, which are now replaced with log houses.

In 1886 the Mandans numbered 283.

INDIANS IN NORTH DAKOTA, 1890.

The Indians living within the present limits of the state of North Dakota at the time of the occupation by white people were the Arickarees, Chippewas, Gros Ventres, Mandans, and Sioux.

DEVILS LAKE AGENCY.

Report of Special Agent JERE E. STEVENS on the Indians of Devils Lake reservation, Devils Lake agency, North Dakota, September, 1890. Names of Indian tribes or parts of tribes occupying said reservation: (a) Assinaboine, Cuthead, Santee, Sisseton, Yankton, and Wahpeton, Sioux.

The unallotted area of this reservation is 230,400 acres, or 360 square miles. The outboundaries have been surveyed and partially subdivided. It was established, altered, or changed by treaty of February 19, 1867 (15 U. S. Stats., p. 505); agreement, September 20, 1872, confirmed in Indian appropriation act approved June 22, 1874 (18 U. S. Stats., p. 167). (See pages 328-337, Compendium Indian Laws.)

Indian population, 1890: Cutheads, 295; Sissetons, 420; Assinaboines, 2; Teton, 2; Santees, 54; Wahpetons, 142, and Yanktons, 123; total, 1,038.

DEVILS LAKE RESERVATION.

This reservation is situated on the south shore of Devils lake, or Lake of "Minniwakan", and is bounded on the north by the lake, on the south by the Cheyenne river, and on the east and west by established boundary lines.

The line defining the western boundary is a matter of dispute, and is not at all satisfactory to the Indians.

The treaty by which the reservation was established provided that the western boundary should be marked by a line running from "the most westerly point on Devils lake to the nearest point on the Cheyenne river", but owing to an alleged error the line was run to a point 2.5 miles farther distant; or, in other words, the line as called for by the treaty would have run in a southwesterly direction from the lake, whereas the line as it now exists runs in a southeasterly direction, making a difference in area of 64,000 acres of land. Negotiations have been pending for some time for the settlement of the differences.

The lands may be partly classified as follows: tillable land, 41,600 acres; timber land, 20,000 acres; meadow land, 20,000 acres; fit only for grazing, 84,800 acres.

The soil is a light sandy and gravelly loam, and can not be depended upon to produce more than 2 or 3 good paying crops, owing to the lack of moisture and the dry nature of the soil. The soil in the timber land is better, but as a rule is too rolling to be classed as tillable land, and in many places is very stony. The meadow lands are found in small tracts, ranging from 4 to 40 acres in extent.

The quality of the grass is good.

The timber is generally oak, with some ash and poplar, generally "scrubby" and short, owing to the rough and rolling nature of the country and the ravages from time to time of prairie fires.

The reservation as a whole is much better adapted to stock raising or mixed farming than for exclusive grain growing, being rough, broken, rolling, and stony. It affords in many places excellent shelter for stock in midwinter.

POPULATION.—The census just completed shows the population to be 1,038, consisting of the Cuthead, Sisseton, Assinaboine, Teton, Santee, Wahpeton, and Yankton bands of Sioux.

In the following table the general population consists of remnants of different bands, yet they are all of the Sioux tribe and so reported:

BANDS.	Total.	Males.	Females.
Total	1,038	485	553
Cutheads	295	142	153
Sissetons	420	197	223
Assinaboines	2	1	1
Tetons	2	1	1
Santees	54	23	31
Yanktons	123	53	70
Wahpetons	142	68	74

These different bands represent what were once strong and numerous bands, but by intermarriage and abandonment of tribal relations they can be classed only as the Sioux Indians of Devils lake.

It is a notable fact that the Indian family as a rule is small, while we invariably find large families among the mixed bloods. A reason for an apparent increase in recent years is that some have come here from other reservations during the past year. There are 14 males and 19 females under 1 year of age and 105 of mixed white and Indian blood (males 49, females 56); over 20 years, 536; over 30 years, 392; over 40 years, 266; over 50 years, 159; over 60 years, 94; over 70 years, 32; over 80 years, 4; over 90 years, 1; married, 516; single, 522.

They are fast losing their traditions and customs as tribes or bands, and with few exceptions they do not depend upon their chiefs or the headmen of the band for advice and counsel.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

INFLUENCE OF THE CHIEF.—The men who have heretofore been known and recognized as chiefs or leaders are as a rule opposed to the allotment of lands in severalty. There are exceptions to this, however.

AGENCY BUILDINGS.—The agency buildings at this reservation seem ample for all purposes and are generally in good condition. There are 5 good frame dwelling houses connected with the agency, 1 occupied by the agent, 1 by the agency clerk and storekeeper, and the others by agency employés. The office is a frame building. There are also 2 large frame warehouses, 1 blacksmith shop, 1 carpenter and wagon shop, and a good, commodious barn, belonging to the agency. These buildings are all located on a beautiful rise of ground on the southwestern shore and about 20 rods distant from Devils lake, in a very picturesque and pleasant locality.

WATER.—Excellent water is obtained here at a depth of about 25 feet.

EMPLOYÉS.—The regular employés of this agency are the agency clerk and storekeeper, interpreter, farmer, blacksmith, and carpenter, with their assistants. There is also a company of Indian policemen.

OCCUPATION.—While there are many Indians of this reservation who seem to have no occupation, there are many whose occupations are classed as follows: 216 farmers, 32 laborers, and 202 housewives.

POLYGAMY.—There are 7 polygamists, 6 with 2 wives each and 1 with 3, but the custom of plural marriages no longer prevails and is not tolerated either by tribal authority or by the agent.

DRESS.—These people all wear citizens' dress. With a very few exceptions they still adhere to the ancient custom of wearing beaded moccasins.

EDUCATION.—The census shows that there are 25 over the age of 20 years and 61 under 20 years who can read English. A school has been maintained here for years by the government. There are 224 children 6 to 16 years of age, 108 males, 116 females; 257 from 6 to 18, 123 males, 134 females, with school accommodations for 138.

The industrial boarding school, situated one-half mile northwest of the agency, is a commodious structure, capable of healthfully accommodating 100 pupils. This school has been run for several years under contract with the bureau of Indian missions of the Catholic church, and has been in charge of the gray nuns of Montreal. About 20 feet distant from the schoolroom is a church building, the property of the Roman Catholic church, in which services are regularly held, and a covered walk has been erected from the schoolroom to the church. The boys' industrial boarding school is situated 7 miles east of the agency, and has accommodations for about 38 pupils.

HOUSES.—There are 308 Indian families owning and occupying 234 houses on the reservation. The houses occupied by them are, with a few exceptions, miserable and unwholesome huts built of logs, with dirt roofs, leaking when it rains, no floors, poorly lighted, and with no ventilation. These they occupy in winter, but in summer they mostly live in tepees built of poles placed in a circular position so as to form a cone shaped frame, which is covered with canvas. This is always found on some elevated knoll where they can get a good view of the surrounding country, and where they can get good drainage and be free from vermin. Very few of the Indian houses contain any furniture other than a cook stove and a few dishes. They seem to prefer sleeping on the ground; they also seem to prefer eating upon the earth floors.

SUBSISTENCE.—The subsistence of these Indians is about all obtained by themselves in civilized pursuits. Had there not been a succession of very poor crops in this country for 3 years many of them would have been in fairly good condition ere this. Many of their white neighbors have been compelled to ask aid, and some have left their farms, to seek more favorable localities. Had it not been for the help these people received last winter from Congress, many would have starved, and with the short crop this season, caused by drought, their immediate future is dismal.

CROP IN 1890.—The amount of grain raised this year by these Indians will not be more than double the amount sown last spring, and as there is no game to hunt and but very little work to be found, their prospects for the future are not very bright.

CHURCHES.—There are 3 missionaries and 4 churches, 2 of them Catholic, with 227 communicants. There are 2 Presbyterian churches, with 2 missionaries, both full-blood Sioux Indians, and the communicants of these churches number 72.

PHYSICAL CONDITION.—The general physical condition of these Indians is not very good. There were 270 cases treated and 45 deaths occurred during the past year. The number was large owing to the grippe, that became epidemic here last winter. The general health of the older people is better than that of the young and middle-aged, especially of those who have been in school. We find many afflicted with scrofula, consumption, and catarrh, and particularly among the half and quarter bloods these complaints are general. Another source of trouble seems to be found to some extent in the quality of food these people eat. It is a common remark here that "salt pork is killing the Indians off faster than could be done with bullets". As a rule they are free from rheumatism, but scrofula, consumption, catarrh, and constipation seem to be very common, and syphilis, with all its attendant evils, is only too apparent among them.

ALLOTMENTS.—The agent sent to allot the lands found many difficulties to overcome and much opposition, especially from some of the older men. Many claimed that the land already belonged to them, and that there was no need of an allotment; but these objections were overcome, and now they are all eager to receive their allotment. The whole number of allotments made to date is 653; to males 397; acreage 42,100; to females 256, acreage 20,240.

Among the older ones are some who will never conform to the ways of the white man; but among the younger are many who, if only favored by the elements, will do fully as well as farmers as the average white man, although as a rule they are inclined to extravagance and give little thought for the morrow.

MORALS.—Their morals will compare favorably with those of a like number of white people. Theft is almost unknown. As a rule they are peaceable and quiet, unless intoxicated, when they at once become quarrelsome and surly. With few exceptions they have a natural appetite for strong drink; but at this reservation they rarely succeed in obtaining it.

CHASTITY.—Up to about 1875 it was common for these people to sell their wives and daughters for immoral purposes; but this custom is no longer allowed by the Indians themselves, and they are now as chaste as any other people.

RESPECT FOR THE INSANE.—These people were never known to harm any person who was idiotic or weak minded, believing such a person to be under the direct care and supervision of the Great Spirit. Under no circumstances would they allow harm to befall such a person if they could prevent it.

SUPERSTITIONS.—These people are very superstitious regarding the water. Unlike most Indian tribes, they have a natural dread of the water, and are in fact purely the "pony Indian." Many of them have lived on the shores of this lake for years, yet there is not a boat or a canoe in the entire tribe. They never allow themselves to go on the water if possible to avoid it, as they always had a mortal fear of "Minniwakan," or Devils lake, "Minni" meaning water and "wakan" the evil spirit.

No amount of persuasion or inducement can get one of them to cross the lake on the steamboat. They claim that the lake is inhabited by a huge sea monster that has repeatedly been seen by them, and is of such gigantic proportions that it can devour the largest steamer with all on board. Another superstitious belief is that the presence of cracks in the ice in winter, caused by the contraction of the water in freezing, is the work of this demon of the deep. They also believe that whole herds of buffalo that have attempted to swim across narrow parts of the lake have been devoured almost instantly by this monster of the lake.

There was no custom among these people in ancient times that was of so much importance to them as their medicine feast. There is something about it that is sacred to them, and they are very loath to give it up, although the power and influence of the medicine men among the tribe is now practically nothing, except with a few of the older ones. They believe that when the Creator populated the earth he treated all men alike, giving both the white and red man certain privileges and blessings to enjoy and certain secrets to keep and cherish. Among the most sacred of these is the medicine dance or charm. They believe that only those who were honorable, upright, and true to the tribe were permitted to participate in this sacred custom, and whoever joined in the feast must swear eternal secrecy to the affairs of the tribe. One old man says: "The medicine feast is to us what the orders of masonry and odd fellowship are to the white man"; that "it is much older"; that "the old men could never renounce it, but the young men will no doubt discontinue the custom as soon as we are all gone". Those who still adhere to this custom are not connected with any church, but look upon this as a kind of religion of their own, as well as a protection from disease.

At these feasts they meet at some place agreed upon and proceed to invoke the aid and favor of the Great Spirit by beating the tomtom, a kind of drum, and marching around in a circle, chanting their favorite songs and beating their fists until all are tired out, when they proceed to partake of the feast. A favorite dish was dog soup, together with fresh meats. They eat as long as it is possible for them to do so, and the more discomfort they experience from their folly on this occasion the more blessings and favors are to follow and the greater will be the power of their medicine men to baffle disease.

TURTLE MOUNTAIN RESERVATION.

Report of Special Agent JERE E. STEVENS on the Indians of Turtle Mountain reservation, Devils Lake agency, North Dakota, September, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Chippewas of the Mississippi.

The unallotted area of this reservation is 46,080 acres, or 72 square miles. This reservation has been surveyed. It was established, altered, or changed by executive orders of December 21, 1882, and March 29 and June 3, 1884.

Indian population 1890: 1,458, of whom 1,197 are of mixed blood.

The Chippewa band of Indians belonging to the Devils Lake agency are located on the Turtle Mountain reservation, about 90 miles northwest of Fort Totten. The reservation consists of 2 townships of land, containing 46,080 acres, all in Rolette county, North Dakota, the northern boundary being only 4 miles south of the Canadian

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



(Haynes, photographer, Fargo.)

BEAR COAT.



GRAY BEAR.

DEVILS LAKE AGENCY, NORTH DAKOTA.

line. The general character of the reservation is rolling, rough, and stony; the north half contains some very fair timber of the oak, ash, and poplar varieties, and is well watered by several small lakes; the south half is all prairie, and contains but little good farming land. The subagency is a branch of the Devils Lake agency.

The population of this reservation consists of 261 full blood Chippewa Indians, 1,178 mixed bloods ranging from one-eighth to seven-eighths Indian blood, mostly descendants of the Red River, French, and Canadian half-breeds, and 19 other mixed bloods. Of the 261 of full blood, 128 are males and 133 females. There are 60 children of school age, 120 over 20 years of age, and 45 over 50 years of age. About one-fourth of them wear citizens' dress wholly; the remaining three-fourths are "blanket Indians". Only a few of them live in houses or have any fixed habitation. They are here to-day and there to-morrow, on either side of the boundary line, as best suits their fancy, taking good care to be on the reservation, however, when rations are issued. They are commonly called "renegade Chippewas". They are close to the boundary line, and when they feel disposed to commit any petty depredation they do so and immediately cross the line and claim to be Canadian Indians.

SOCIAL CONDITION.—Of the 261 pure bloods, 125 are married and 136 single. There are 3 polygamists, 2 with 3 wives each and 1 with 2 wives. There are 80 families, with an average of 3.25 persons to the family. Polygamous marriages are no longer allowed either by tribal or other authority, and generally their social and moral condition is fully as good as that of the mixed bloods who mingle with them.

EDUCATION.—There is but little education among these Indians. A few have attended school for a few days at a time, but, living in wigwams, subject to all the savage surroundings and customs of their people, they can not be prevailed upon to attend regularly.

SUBSISTENCE.—About 25 per cent of the subsistence of those on this reservation is obtained by issue of government rations, the balance by hunting, fishing, and root gathering. They are always willing to deny themselves anything needful for the sake of getting liquor, which they succeed in getting, the stringent laws to the contrary notwithstanding.

SURROUNDINGS.—In addition to the Chippewas and mixed bloods on this reservation there are some 500 to 600 mixed bloods living on the lands bordering it. It is impossible to determine the status of some of these people, as there is so great a mixture of French Canadian and Indian blood. Many of them are unable to tell when or where they were born. Some claim to be wards of the United States, others of Canada, and some do not know where they belong, but seem to think the country they occupy belongs to them and that it is the duty of the government to protect and feed them when they need help. As a rule they are an improvident and shiftless race, given to gambling, horse racing, and drinking.

TRADITIONS AND BELIEFS.—They have a tradition that the winds that blow from the north, southeast, and west each represents a different spirit, which exerts an influence over the different members of the tribe. Some are guided by the wind from one direction and others by the wind from other directions, and when one of them imagines he has been peculiarly blessed or favored in the chase or on a hunting expedition he immediately looks upon that particular wind as the one that will be true to him through life, and measures his hunting operations by that particular standard. When finally he dies his friends see that he is buried facing that point of the compass from which he was guided through life. In consequence of this custom of burying their dead they have no regularity in laying out a cemetery.

SUN DANCE.—The sun dance was a savage and barbarous custom. The method was as follows: a spot was selected on some high ground where a tree of medium size could be found with several branches 15 or 20 feet from the ground. In these branches they would build a seat of sticks, timber, and grass, in which 1 of the men would sit from the rising until the setting of the sun. Those who joined in the dance were expected to be all ready to commence at the rising of the sun, always having their wigwams built and everything in readiness the day before. One end of a rope was fastened to the tree, the other to a post about 20 feet distant, and all those who wished to show their bravery and test their qualifications for warriors did so in the following manner: they cut slits in the skin on their breasts at a distance of about 2 inches apart and passed a strong cord or a piece of rawhide through between the flesh and outer skin, with which they were securely tied to the rope that was stretched from the tree to the post. In this manner they were expected to dance from "sun to sun" without being liberated from the rope to which they were fastened unless they could release themselves by literally tearing loose. If they succeeded in doing this they were classed as "brave", but if they failed to endure the tortures of the day, or fainted, as was often the case, they were not so classed. Under no circumstances could they be known as the great warriors of the tribe until they could undergo this horrible treatment. During this time the men and women of the tribe danced in groups around the suffering victims, commencing at the first appearance of the sun and never ceasing, except from exhaustion, until it sank behind the western hills. Each member of the dancing party held in his mouth a whistle made for the occasion, called a sun whistle. These they blew constantly, and all the time kept their faces turned toward the sun if possible to do so. There are 2 trees now standing on the reservation that have been used for this purpose. The last dance they had of this kind was about 3 years ago.

STATISTICS.—The agency headquarters is at Devils lake, about 90 miles distant. The agency buildings here consist of 4 old log buildings, with an estimated value of \$600, all greatly in need of repair.

The agency employes number 13, and their total compensation is \$4,464. They are: a farmer in charge or subagent, interpreter, assistant farmer, 7 Indian policemen, and 3 teachers.

The census schedule shows the total Indian population of the reservation to be 1,458; 261 full bloods, 1,178 mixed bloods, speaking the French, Cree, and Chippewa languages, and 19 other mixed bloods. Among the 1,178 mixed bloods there are 616 males and 562 females. Over 20 years of age there are 509, and under 20 years of age there are 669. Of children under 1 year of age there are 26 males and 30 females. There are 439 married and 739 single. There are no polygamists. Number of families, 258; average of family, 4.5. Nearly all wear citizens' dress wholly. There are 14 over 20 years of age and 72 under the age of 20 who can read. About 500 use English enough for ordinary intercourse. There are 235 6 to 16 years of age, all of whom could be accommodated at the schools of the agency.

There are 5 schoolhouses, with a capacity of healthfully accommodating 350 pupils. Three of these are log buildings, owned by the government, and cost \$600 each. One is a frame building, owned by the Episcopalians, which cost \$1,000. The school has been in charge of a young man from the Missississaga reservation, Canada, a descendant of the Eastern Chippewa Indians. Born and raised on a reservation, he is thoroughly conversant with the needs of the Indian schools.

The fifth and largest school building is owned by the Roman Catholic church. It is a fine and commodious building, with a capacity of 230 pupils. Of the 1,178 mixed bloods, 1,000 are communicants of the Catholic church. There are 2 Catholic churches. There is 1 Episcopal church, with about 30 communicants.

The census shows an increase in population. Censuses of 1886 and 1890 show populations of 1,245 and 1,458, respectively. The people are of a migratory nature and generally seek a home near the agency. Many of them may belong across the line in Canada. The occupations, as far as noted, are about as follows: 114 farmers, 7 policemen, 9 stockmen, 3 carpenters, and 122 hewers.

SANITARY CONDITION.—The sanitary condition of these Indians is not good, and there is much sickness. Many of them suffer from acute or chronic diseases, some of long standing. There is no physician at the reservation, and it is impossible to give an estimate of the number of the afflicted. Deaths during the year, 30.

The houses occupied by them, if they may be called houses, number 240. They are all log, many without floors, and mostly with dirt or thatched roofs. They are mere dungeons, unfit for habitation, and breeders of disease and disorder.

It is an impossibility to state just how many persons are unlawfully on the reservation, as there is no way of ascertaining who are American Indians or how many have enough Indian blood to entitle them to be classed as Indians. It is a notorious fact that the worst characters to be found among the mixed bloods are those who have but little Indian blood in their veins. Some, however, express a desire to have their condition defined and to know what they must do, but this class is in a minority. The reservation area can be classified as follows:

	ACRES.
Total area of reservation.....	46,080
Tillable land, one-fourth.....	11,520
Timber, lakes, and meadows.....	23,240
Fit only for grazing.....	11,320

The altitude is about 800 feet above Devils lake and about 2,250 feet above the sea. The country is dry, the soil poor, prairie rough, rolling, and stony.

There has been no allotment of land here; in fact, the reservation is not surveyed. So far as the full bloods are concerned, it would be of little use to try to accomplish anything in the way of making farmers of them until they are removed from the mixed bloods, who always have carried liquor among the Indians, which at once makes them quarrelsome and unfit for work of any kind. In fact, with the 1,197 mixed bloods on the reservation and the 500 or 600 who live in the immediate vicinity, the future prospect of the Turtle Mountain Indians is not very hopeful.

FORT BERTHOLD AGENCY.

Report of Special Agent GEORGE B. COCK on the Indians of Fort Berthold reservation, Fort Berthold agency, North Dakota, August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Gros Ventre, Arickaree, Knife River [Gros Ventre], and Mandan.

The unallotted area of this reservation is 2,912,000 acres, or 4,550 square miles. It was established, altered, or changed by unratified agreements of September 17, 1851, and July 27, 1866 (see page 322, Compendium Indian Laws); executive orders April 12, 1870, and July 13, 1880.

Indian population, 1890: Arickarees, 447; Gros Ventres, 522; Mandans, 251; Dull Knife's band, 168; total, 1,388.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-442. The population is the result of the census.

FORT BERTHOLD RESERVATION.

I arrived at Fort Berthold, North Dakota, on Saturday, August 23, 1890. After due investigation I found that the agent, Mr. J. S. Murphy, had completed the enumeration in a very careful and accurate manner. I have taken pains to verify his enumeration by visiting the several tribes and getting the enumeration from the most intelligent men in each community. The number of each of the tribes and the aggregate are as follows: Arickarees, 447; Gros Ventres, 522; Mandans, 251; and Dull Knife, 168; making a total of 1,388. Three hundred and sixty-three Arickarees, 298 Gros Ventres, and 217 Mandans, or a total of 878, draw ration supplies at the agency.

ARICKAREE INDIANS.—This tribe is located nearest to the agency, on the Missouri river, and its people are brought in daily contact with the whites at agency headquarters and other settlements down the river. They seem to have deteriorated in health and physical condition of late years, owing to their frequent contact with soldiers of the United States army and steamboat men. Syphilis and consumption are prevalent among them. Consumption seems to have resulted from their changed condition of life, from a wild state to one of semicivilization. Since their permanent settlement on this reservation they have lived for the greater part in small, low tenements, built of cottonwood logs, with only the ground for floors and with sod roofs. Most of their houses are very poorly constructed, with but little regard to light and ventilation. In the long, severe winters the houses are closed by banking up the earth around outside, and, being warmed mainly by stoves, often heated and then permitted to grow suddenly cold, with want of proper ventilation, they produce coughs, colds, and a tendency to pulmonary disease.

When sickness comes upon them they may perhaps apply to the agency physician for medicine, who instructs them to administer the medicine and remedies according to prescribed rules or methods. After the administration of a few doses they may not perceive any improvement in the condition of the patient; then they go back to their former methods of treatment by their sweat houses or by charms, or erecting offerings of bundles of clothing, sheaves of grain on poles outside of their cabins, or by putting the head of some animal which they have slain on the housetop. They appear to be bright, and are quick to learn in any kind of mechanical work. By painting and drawing, as well as by tradition, their personal and tribal histories have been transmitted from generation to generation. Their vocabulary is very limited, hence the great difficulty encountered in teaching them to spell and read. Those who have had the advantages of schools write beautifully, but calculations of an arithmetical character are for them very difficult. Since the breaking up of the village system of living and their settlement on farms there is an appreciable improvement in their healthfulness.

Their principal industry and means of livelihood for the past few years has been wheat farming, yet in 5 years they have had but 1 good crop. That was in the beginning of the farming industry, which gave them great encouragement and led them to believe in great possibilities for the future, but their hopes have been sadly disappointed by successive failures. At present they are very poor and extremely discouraged, and are anxious to engage in some other branch of industry.

A few families among them have cows, several have work oxen, but most of them have the small Indian horse or broncho. The principal reason for the failure of their wheat crop is the severe and protracted drought which comes in July and August, accompanied with hot winds, while their wheat is yet young. At such times the moisture of the earth is rapidly evaporated, vegetation is parched and dried up in a few hours, and the grass is cured into hay as it stands on the ground, where cattle feed on it the balance of the year. The river bottom lands, to which their farming operations have heretofore been wholly confined, are an alluvial soil, intermixed with a sand and gravel subsoil of a very porous nature, which readily yields its moisture by evaporation. The upland prairies furnish better pasturage.

GROS VENTRES.—The larger number of the Gros Ventres are situated on lands farther up the Missouri river than the Arickarees, the principal settlement being on a broad bottom land a few miles below and opposite the mouth of the Little Missouri. Their settlement extends northwest to the mouth of Shell river, a distance from the agency of about 45 miles.

The principal industry and means of livelihood of this tribe has been wheat farming, with the raising of bronchos or Indian ponies, a small, scrub race of horses, of great hardihood and with remarkable powers of endurance and ability to take care of themselves. The Indians have carried on a considerable traffic in buffalo bones, which they gather from the vast expanse of prairie on all sides and haul away to Minot, on the Great Northern railway, a distance of from 50 to 60 miles, and barter for goods, receiving payment therefor at the rate of \$8 per ton.

The men of the Gros Ventres are as a rule larger and more powerfully built than the Arickarees. They have become to some extent inoculated with syphilis and consumption. Their habits of life are very unhealthful. Their cabins of wood are low and poorly constructed, and in many instances show the existence of very uncleanly habits; in fact, cleanliness is a rare exception among them. It seems to be impossible to induce them to break away from the habits of centuries of ancestral influence and acquire the manners and usages of enlightened races. The change is too great, and attended with too much effort against their natural indolence and the lack of appreciation of a higher civilization.

DULL KNIFE'S BAND.—There are of the Knife River Gros Ventre Indians, as reported by their chief, Crow That Flies High, 168. This band of Gros Ventres do not live on the reservation, although they occasionally visit it. They separated from the main band some years ago on account of the claims of rival chiefs. Dull Knife, their chief, is an able and peaceable Indian, and the entire band is true to the government. They are self-supporting, hunting, fishing, trapping, and gathering and selling bones. They are fine specimens of the roaming Indian, and do not molest the whites. These Indians occupy lands on the south and west sides of the river, opposite the mouth of Little Knife river.

MANDAN INDIANS.—The Mandans are superior to the other tribes in physique and in mental endowments. Their women are more comely and much neater in their appearance, with smooth oval faces, generally fairer complexion, are more modest and quiet in their demeanor, and are noted for greater virtue and adherence to their conjugal obligations.

The Mandan men have been noted warriors, brave in battle and courageous in defense of their homes and families against the aggressions of the Sioux and other hostile tribes. In their relations with the whites they have been peaceful and friendly. They excelled other northern tribes of Indians in the manufacture of a peculiar black pottery which they used for cooking utensils. There are but few among them now who can make it. Since their settlement on this reservation they have procured from the government supplies of cooking stoves, with a sufficiency of pots and pans for their needs, and no longer manufacture the pottery in quantity. Some of their women excel in baking light bread and biscuit. Most of the Mandans live on the south and west sides of the river and are thus separated from the other two tribes. This is a benefit to them in some respects, but disadvantageous in others, as, for instance, in getting their wheat to the agency mill, in procuring supplies of all kinds, and in the transaction of any business which requires their presence at agency headquarters.

It would be a great convenience to them and to all the employés of the agency if a ferry could be established across the river at some central point on the reservation. The Mandans and Gros Ventres are mixing by intermarriage, but both to a considerable degree refuse to mix with the Arickarees, whom they regard as interlopers and their inferiors. There are a number of light haired men and women in the tribe, and blue eyes are common.

The best men among them seem willing to do all they can to help themselves, but they are like children and have to be taught over and over again. It would be a cruel thing indeed to leave them now to their own unaided resources, since the country is swept of the buffalo and other game which nature so bountifully provided for them in their native state.

The lands of the reservation are fertile and very productive in seasons of frequent rainfall, but there are times of drought, when the moisture is soon evaporated and all cultivated crops become parched and dried up. Particularly is this true in the time of greatest heat and of the hot "Chinook winds", which come in July and August. At this time, September 25, the earth is as dry as dust to the depth of 5 to 6 feet, and there is not a green thing visible except the willows and cottonwood trees near the river and along the spring runs or coulees. The nights are delightfully cool, but the days are hot.

If found practicable to irrigate the valley lands by artesian wells or ditches for conducting the water of the river and the numerous creeks to the surface of the fields, no better or more productive lands can be found than those of this reservation. The upland prairies furnish excellent pasturage at all times; even in winter cattle and horses keep fat on the nutritious grass. Wheat farming is entirely too precarious for this dry climate. Indeed, farming in order to be remunerative will always have to be conducted on the most economical plan possible, by skilled and intelligent farmers who know how to turn everything to account, and with the best machinery. If attempted on any other plan, and as it has been here by the Indians, it will always prove a failure.

Their natural habits of indolence and wastefulness, with their indifference to future needs, preclude the possibility of their ever becoming frugal and prosperous farmers in this climate. Those of them who have attended school and have attained a degree of education, on their return to the reservation and again mingling with their people as a rule relapse into their former habits of life and have no influence for good. This is particularly the case with girls. They return from the government schools wearing the dress and showing evidences of refinement and cultivation, but having no money and no incentive among their own people to keep up civilized habits, they soon relapse into the old ways of the untutored ones, and perhaps marry an uneducated man and soon lose all traces of their former cultivation.

When a young man or an old man desires to mate with a girl or woman she is made an article of barter or trade by her father, who may set a price on her and demand the payment of a number of ponies, cows, or steers, or a sum of money, before she can become a wife. If a man for any reason, however trivial, becomes dissatisfied with his wife, which frequently occurs, he may go away and leave her, or he may put her out of his house, and she then returns to her father and may become an article of sale again to any other man. If a man, after meeting with a girl or woman, goes to live with her in the house of her parents, which is also a frequent custom, and the wife becomes dissatisfied with him, she may refuse to live with him and cause his expulsion from the family. This will sometimes occur in cases where the husband refuses to support any or all of his wife's relatives, as her parents, brothers, and sisters.

As a rule these Indians are kind to each other, honest and truthful in their transactions with the whites, remarkably temperate, abstaining entirely from the use of intoxicants, very orderly, and yield ready obedience to



(Logan, photographer, Fargo.)

FORT BERTHOLD AGENCY, NORTH DAKOTA.
SHORT BULL, MANDAN INDIAN.

1891.



(Gilbert Gaul, special agent.)

STANDING ROCK AGENCY, NORTH DAKOTA.

SHOSHONE AND WIFE, SEMI-CIVILIZED.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Indians.



(C. M. Bell, photographer, Washington, D. C.)

STANDING ROCK AGENCY, NORTH DAKOTA.

JOHN GALL, SIOUX ORATOR AND LEADER.

On the warpath at the Custer massacre in 1876.

Farmer and cattle raiser in 1890.

the regulations of the agent, only remonstrating in a few instances against having their children sent away to school, which may be accounted for by the fact that a number of their children have died while away or soon after their return with consumption. This forms their great objection to sending the children away. They manifest great affection for their children. Both the children and parents weep immoderately when the former leave the reservation for a few months' absence at school at Fort Stevenson, a few miles away.

AGENCY BUILDINGS.—The buildings of the agency are very inferior in material and construction, and not in any sense sufficient to meet the emergencies of North Dakota winters. A fair estimate of their valuation is about as follows: 5 dwelling houses, at \$300, \$1,500; property house, \$300; old boundary house, now the office, \$450; ice house, \$30; blacksmith shop, \$300; carpenter shop, \$300; old barn, \$300; new barn, \$400; mill building, \$400; granaries, \$100; guardhouse, \$25; total, \$4,105.

This may be regarded as a low estimate of the property referred to, but it is safe to estimate the total value at \$5,000.

REMOVAL OF THE AGENCY.—I believe that the efficiency of the service, the better oversight of the affairs of the Indians, the greater convenience of the agency employes, as well as the general welfare of all concerned, will be much better subserved by the removal of the agency headquarters to a more central point on the reservation, where more comfortable, commodious, and permanent buildings should be erected. To this end I would recommend the establishment of a brick manufactory at a point about 16 miles up the river from the present agency, where there is a fine spring of water flowing out of the bluff, and where there is coal in abundance and very easy of access, also good brick clay; in fact, where all the material necessary for the enterprise is found in great abundance. I have discussed this subject with the Indians and they are very favorably impressed with the idea, and their young men are willing to take a hand and learn the business of making and laying bricks, so that they can in the future build more comfortable houses for themselves, and also with the view of making a permanent business in the manufacture and sale of bricks. I may say that they readily become good mechanics. Two of their young men are now employed in the carpenter shop, also 2 in the blacksmith shop, and all of them display mechanical skill. Such as have the opportunity to work in the shops prefer this to their former mode of living.

TIMBER.—There is comparatively little timber on this reservation. Some low points of land along the river are covered with cottonwood, willows, and other low brushwood. The best of the cottonwood has long since been cut away, and what is left is good for little except fuel or to build shelters for sheep and other stock. When the lands are surveyed and given in severalty to the Indians I would advise the planting of several rows of cottonwood on the north and west sides of each claim as windbreaks. If they grow they will add something to the comfort of the people and stock in winter and furnish shade in summer.

MINERALS.—There are no minerals in any quantity on the reservation except coal. All the lands are underlaid with abundance of lignite coal. In many places it has been washed bare by the floods of the river. Along the benches adjacent to the river it shows in veins varying from 2 to 10 feet in thickness, and in some places even more. This coal is of good quality, burns freely, gives out great heat, and leaves an abundant light white ash. It is used at the Fort Stevenson industrial school for winter fuel, and is also used to some extent at this agency.

SCHOOLS.—The number of pupils now in attendance at the mission school is about 30. The number enrolled last year was 39.

STANDING ROCK AGENCY.

Report of Special Agent GILBERT GAUL on the Indians of Standing Rock reservation, Standing Rock agency, Fort Yates, North Dakota, August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Blackfeet, Unkpapa, and Lower and Upper Yanktonnai Sioux. The unallotted area of this reservation is 2,672,640 acres, or 4,176 square miles. The reservation is partly surveyed. It was established, altered, or changed by treaty of April 29, 1868 (15 U. S. Stats., p. 635); executive orders January 11, March 16, 1875, and November 28, 1876; agreement ratified by act of Congress approved February 28, 1877 (19 U. S. Stats., p. 254), and executive orders, August 9, 1879, and March 20, 1884. (1,323,840 acres in South Dakota.)

Indian population 1890: Yanktonnai Sioux, 1,786; Unkapapa or Unkpapa Sioux, 1,739; Blackfeet Sioux, 571; total, 4,096.

STANDING ROCK RESERVATION.

Standing Rock Indian agency is 11 miles north of the line dividing North Dakota from South Dakota, on the Missouri river. The reservation has an area of 2,672,640 acres, of which 1,348,800 acres are in North Dakota, the remainder in South Dakota. The agency, being at Fort Yates, is given as being in North Dakota.

Standing Rock is so called after a rock that is exhibited on a pedestal in front of the agency office. The history of it is this: several generations ago, when this country belonged to the Arickarees, from whom the Dakotas took it by force of arms, two war parties met near the site of the present agency. The Arickarees, being the weaker, were obliged to retreat, leaving behind them an old squaw, who refused positively to go, preferring to die in her own country, which would undoubtedly have been the case had she been captured. The enemy approached, intending to kill her, but what was their surprise to find that the woman was turned to stone. This stone was for a long time carried about with them to and from their different camping places and was regarded with

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

great reverence. At the time the agency was located here it was in the woods on the river bank, and offerings were made to it of tobacco, meat, or anything they might have to give. It was painted and decorated, and at different times dances were held around it, and it was considered a "great medicine," but, being neglected, some white masons in building a government building on the reservation placed it in the foundation. The agent secured it. All this adoration is now discontinued, and the stone, mounted on its pedestal, stands in front of the agency as a relic of the past. There are some that still look on it with awe.

All Indians on the reservation are Sioux or Dakotas, and the different bands of that tribe are as follows: Upper Yanktonnais (families), 133; Lower Yanktonnais (families), 355; Uncapapas (families), 437; Blackfeet (families), 145; total number of families, 1,070; number of individuals (same as in Report of Commissioner Indian Affairs, 1890, page 37), 4,096.

Of these there are 1,132 males over 18 years of age. The females only slightly outnumber the males, as there are 1,466 over 14 years of age.

Sioux is a name given to the tribe by the French, and Dakota is the name the Indians have given themselves, pronouncing it La-ko-ta. These Indians are located on individual claims along the Cannon Ball and Grand rivers for a distance of 40 miles from their mouths west. These rivers empty into the Missouri, which forms the eastern boundary of the reservation, along whose western bank there are also settlements. The most distant settlements are 60 miles southwest from the agency.

As rations are issued every 2 weeks, time is spent on the road that might be saved and made profitable to them. This interferes seriously with their planting, cultivating, and haying.

The climate is extremely cold in winter and very warm in summer, the thermometer sometimes indicating as high as 110° in the shade, and during cold weather falling as low as 40° below zero. The ground freezes to the depth of 5 feet.

Plenty of rain falls up to the middle of June, and any crop that will mature by that time will do well. After that warm winds do much damage, parching everything in a few days. The wind sometimes blows furiously, carrying with it great clouds of dust, making it impossible to see and obliging one to shield his face. The sand sifts into the houses, making it impossible to keep them clean. A strong wind in winter is called a blizzard, and carries with it snow instead of sand.

MEANS OF SUBSISTENCE.—There has been considerable change in the condition of the Indian since the disappearance of game. The days when he spent most of his time in the war camps subsisting on buffalo and deer, and only coming into the agency to destroy the flour that was issued to him by pouring it on the ground and using the bags for breechcloths, are gone; now he is glad to take all he can get, and is never satisfied. The rations are their main dependence and form two-thirds of their support. There is no hunting and little fishing. Fruit and berries are not in large quantities, only growing along the water courses. They have cut and sold some wood to the government, and earned \$1,403.95 by freighting. The value of their products and labor, sold to the government, is about \$6,500.

The soil is rich and deep, say from 1 to 2 feet of loam, and is what is called alkali. It is often so sticky after a rain, where there is much clay, called "gumbo", mixed with it, that wagon wheels become clogged and will not revolve, compelling the drivers to dismount and free them. There are indications of coal.

Rainfall is sufficient here to produce good crops if it fell at the right time. Most of it is in May and June, with very little during the summer. In the spring the storms are severe and heavy rainfalls are frequent. The soil not being absorbent, with no trees to help hold it, the water runs rapidly down the ravines and gullies into the river, the fierce sun and high winds then dry the earth quickly, and dust will be flying in less than 24 hours after a rain storm.

Opinions differ as to the practicability of irrigating this country. There are three ways advocated: one is to lead water from the Missouri river down in pipes, and another is by the artesian well, which some say would prove successful. Others claim that the supply of water from wells would not be sufficient; that to pump from the river is too expensive, while to pipe the water down would not only be expensive but would ruin the river so far as navigation is concerned. It is now none too deep, as can be understood when the fact is stated that steamers are built to draw only 20 inches of water when loaded with 175 tons of freight, and if drawing 30 inches to strike a sand bar is not uncommon. This is a question seriously affecting the future of the country as to agriculture, and one that can only be decided by expert engineers.

TIMBER.—It is very difficult to cultivate trees on the upland successfully. Those planted at the military post, where water was to be had and men sufficient to give them care, are a failure. Out of thousands that have been planted from time to time very few are living to-day. Those that live thrive for only 15 to 17 years, cottonwood, willow, and box elder being the most successfully planted. The soil is dry 1 foot from the surface, even after considerable rain. Houses are roofed by throwing some of this earth on straw to the depth of 6 inches or 1 foot. Because of the shallowness of moist earth the roots of the trees do not penetrate deeply, but remain very near the surface, and are often exposed by the wind, which blows the soil away from them. Some of the Indians had built boxes several feet wide around the trees and filled them with earth as protection against the winds. Along the river banks and in some places on the flats that are inundated in the spring by the freshets trees spring up and do well, the roots striking down to below the water line of the river, thus receiving proper nourishment. Among

them are the cottonwood, some box elders, oaks, and ash. The acreage of timber land in comparison with prairie is very small, and greater care is now being taken of it than formerly, when contractors could go in anywhere with the ax, all the timber being common property. Now agents are appointed in each district to superintend the cutting under rules. Only dead or fallen timber is allowed to be cut, and permission must be obtained to do this. Trees growing near the river bank, that are likely to be washed out, are first used. As the river bed is constantly changing, much has been lost in this way. Most of the houses on the reservation are built of logs. The Indians have this year cut 2,300 cords of wood.

FARMING.—There is very little encouragement for the Indian farmer. His home is not in a country adapted to agriculture, and his land is not surveyed into sections, so that he is never sure that the land he claims and is improving may not overlap that of some one else and for that reason be taken from him or that he will have trouble in holding it. This can be overcome, but the repeated failure of crops occasioned by drought is something over which he has no control. Year by year he sees the corn withered by hot winds and return only a small amount, if any, for his labor. The seed oats planted produce for him only straw. Terrible hail storms beat his crops to the ground, yet he has to go on with his planting year by year. Deserted houses are seen all along the other side of the river from Pierre to Bismarck, each one telling plainly and unmistakably that the owner, a white man, could not live by farming and was obliged to find a more promising location.

There has been no really good crop here since 1882, and only one fair one since that time, the rest being failures in wheat and oats. Their best crop was 35 bushels of corn per acre; the average is 10 to 15. In spite of all this discouragement the Indian has under cultivation 5,000 acres of land, and he is trying more intelligently each year to make good crops. All the land is under fence, and the material is supplied them by the government.

About 1,000 families live on individual claims and farms, so that the floating population, or those living in tepees, would be only about 100. They plant a variety of things, and some are more successful than others. Vegetables do better than grains. Sugar beets are especially good, standing the drought better than anything else. Flax will also do pretty well. They plant a variety of corn called the Arickaree, the stalk of which is very short, and the ears are variegated in color. This year they harvested as follows: corn, 15,000 bushels; wheat, 5,000 bushels; potatoes, 7,500 bushels; oats, 5,000 bushels; turnips, 5,000 bushels; onions, 200 bushels; beans, 500 bushels; melons, 20,000; pumpkins, 25,000; hay, 5,500 tons; and made 1,000 pounds of butter.

STOCK RAISING.—The wild grass of this country is nutritious. It makes excellent hay, and all kinds of stock thrive on it. Stock raising is more profitable than farming. The men, white or Indian, off or on the reservation, that are the most successful are those that have small herds of cattle and ponies that can run to the wild grass; but there sometimes comes a year in which many of them die, so that cattle raising on a large scale has had to be abandoned by the large companies of the state. They raise herds farther south (Texas) and drive them north to fatten before selling. The individual ranchman with only 60 or 100 or 150 head can provide against loss by putting up hay for use in case of need. The Indians cut the hay from the bottoms and coulees with machinery, with which they are provided by the government. A certain number of machines are given to each district, to be used in common. They allow 1 ton of hay to the animal, and the most careful give 1.5 tons to growing stock. This seems to be sufficient, and their small herds are growing larger year by year. This year for the first time they will be allowed to sell the increase of their stock, and can furnish to the agent \$15,000 worth of beef. This is an encouragement to them, and all are anxious to increase their herds. Their stock is as follows: cattle, 3,000; horses, 2,000; mules, 30; swine, 200; fowls (domestic), 6,000.

There are no sheep among the Indians. They do not do so well on the range as cattle and horses. To succeed with them one must provide shelter. A grass grows along the alkali creeks called by the people "wild oats". It is an enemy to sheep, but can be overcome by turning stock on it early in the spring to eat it down. The seed is barbed. It works its way through the wool and into the hides of the sheep, causing a festering, inflamed sore. The wool becomes matted, and drops off around affected spots. In either case the fleece is ruined, and the general health of the animal is affected. Sometimes death is the result, unless they are taken to the highlands, back from the streams, where the plant is not found, and kept there. The Indians give their animals care, and are very fond of them. It is true that they will ride a pony excessively, covering many miles in a day, but they remove the saddle frequently to allow the pony's back to cool, and while the Indian smokes his pipe at one end of the long lariat the pony grazes at the other. They also use a very hard bit, one that could break the jaw of the animal, but the rein is always held lightly, so that the bit is never felt unless in the case of an unruly horse. They guide them as much by the pressure of the knees as by the rein. They do not like trotting horses, and will not ride them if they can help it. They never have foundered animals. They sometimes erect bough houses to shelter their dogs, and will divide almost their last meal with them; but their last meal may be the dog. Each Indian is entitled to land sufficient to enable him to keep a small herd of stock comfortably.

TRADES.—At first it was difficult to get the Indians to apply themselves. After working for a short time they would go home; then when desiring to return their places were usually found to have been filled, and they were obliged to wait for a vacancy. Some of the later apprentices have been in the shops for more than a year steadily. The want of improved tools is greatly felt. In the shops 14 Indian apprentices are now employed, and the trades of blacksmithing, harness making, and carpentering are taught.

SCHOOLS.—There are employed 7 male and 21 female persons in 1 agricultural and 1 industrial boarding school and 7 day schools. The industrial boarding school building is a good one, and is kept neat, all of the work being done by the scholars. In case of fire there are 7 ways of escape. The writing was exceptionally good. At both of the boarding schools are taught general housework, care of stock, general domestic economy, dressmaking, sewing, laundry work, cooking and baking, dairying, and gardening. This year they will have, approximately, 45 bushels of wheat, 200 bushels of corn, 150 bushels of oats, 600 bushels of potatoes, 50 bushels of turnips, 15 bushels of onions, 9 bushels of beans, 1,500 melons, 900 pumpkins, 82 bushels of other vegetables, 50 tons of hay, 350 pounds of butter, and 100 pounds of cheese. They have for school use 5 swine, 16 cows, 2 mules, and 100 fowls.

The agricultural, or what is called the "lower school", is situated 16 miles below the agency and on the Missouri river bank. A part of the bank is washed away by the muddy waters of the river at each spring rise, and is now threatening to let down the pretty little chapel. The attendance at the church averages about 120, not counting the 100 school children. The main school buildings are back some distance from the river, say 150 yards, and are probably safe. They are the result of repeated additions. A building has been completed this summer (1890) that will enable them to accommodate 60 additional boys and girls. The accommodation has been for about 100, 65 boys and 35 girls. The pupils spend one-half of the day in the school room and the other half on the farm, or, if girls, at work in the sewing room, kitchen, or laundry. The carpenter and blacksmith shops are built, but are not in running order as yet. The farm land under fence and cultivation is about 100 acres.

The number of scholars that can be accommodated in all the schools is 540, and the number that has attended is 540, 298 girls and 242 boys. The average age is 12 years. In some of the day schools midday meals are supplied by the teachers from their own means to pupils who come from a great distance.

Some of the pupils are sent to schools and colleges in other states, for instance, Hampton College, Virginia, or Carlisle, Pennsylvania. It is estimated that 700 of the 4,000 Indians can now read. The total amount expended the past year in education was \$29,921.70, and of this there was expended by others than the United States government \$1,760, as follows: American Missionary Association, \$715; teachers, for noon lunch for scholars, \$20; on school farms, \$175; and for private fund of teachers for extra clothing for pupils, \$850, leaving the total expense to the government \$28,161.70. All teachers agree that the ability of the average Indian pupil is equal to that of the white except in those branches where subtle reasoning is required.

RELIGIOUS BELIEFS.—Many of these Indians are converts to christianity; others still believe in their Great Spirit, and that some favored ones of their number are able to hold direct communication with him. These they call medicine men, and many secretly believe in them. One of the medicine men of the Cheyenne agency, adjoining Standing Rock, visited the Pacific coast early in the spring of this year to keep an appointment with the Great Power. He came home predicting the failure of crops, a pretty safe thing to do in this part of the country, and the destruction of all whites by floods, the return of the buffalo, the deer, and complete control of the prairie to the red man. Very few seem to have been influenced by him, however.

The wild Indian has many gods, both good and evil. He sometimes represents them by graven images of different kinds. He makes many sacrifices, mostly to evil deities, believing that good gods would do no harm, and that therefore it was not necessary to propitiate them. The great god, Tale-koo-waw-kan, or "What is mysterious", is supposed to permeate every thing and place. Tale-koo-waw-kan created the first minor deity, Unk te-lee, who was a dual god, male and female, the male occupying the waters and the female the land. From these two have sprung all conditions of the earth. Hence the male is called Toon-kan-she-la, or grandfather, and the female, Oon-che, or grandmother. Under these there are many more gods of the prairie and woods, and one Hay-o-le-ka, or "God of contraries." This deity freezes in summer and suffers from heat in winter. Votaries wishing to propitiate him express themselves in words conveying the opposite of what they mean; for instance, if you were to make an Indian a present, he would ordinarily say to you "You make me glad", but as a worshiper of Hay-o-le-ka he would say, "You make me mad". The medicine men are their religious teachers and conjurers. Any one can be a medicine man that can get a following.

They always speak in riddles, and the more incomprehensible they can make their ceremonies and rites the better. They work on the superstition and ignorance of their followers to the greatest possible extent, and for fear of exposure a white man is never allowed to see their performances. Their disciples are prepared to receive the manifestations of the spirits by subjecting them to steam baths to purify them. The medicine pole may still be seen standing by the lodge of some one of the less enlightened, supporting offerings to one of his gods. Of the Sioux there are very few that really believe in Tale-koo-waw-kan, or "What is mysterious", and about one-half of them are believers in and acknowledge the white man's God, or, as they call him, "Wa-kan-lan-ka", or the "Great mysterious". One can usually tell how much an Indian is civilized by the way he wears his hair. A christian usually cuts his like a white man; the savage wears his long. It requires considerable moral courage on the part of one to cut his hair or "make himself a woman", as he is a subject of ridicule to the unconverted, and the Indian is very sensitive to this.

There are 5 churches on the reservation. They are Catholic, Episcopal, and Congregational; 3 are conducted by 3 Roman Catholic priests and 6 nuns of the Benedictine order, as missionaries. There is also an Episcopal and a Congregational minister. As communicants the Catholics have 375, the Episcopalians 50, and the



GOOD BIRD.

A MANDAN, TWENTY YEARS OF AGE, SON OF "SON OF THE STAR."—NORTH DAKOTA, 1891.

ROBERT P. PORTER, SUPERINTENDENT.



SIOUX CAMP.

GILBERT GAUL.

STANDING ROCK AGENCY, NORTH DAKOTA, SEPTEMBER, 1890.

Congregationalists 35, but fully one-half of the people have been converted and baptized. They know the Catholics as the "black blankets" and the Episcopalians as the "white blankets". These names were given because of the color of the robes of the priests and ministers.

There were during the year 54 marriages, no divorces, and 208 births. The total number of deaths on the reservation was 213.

The custom of suspending the corpses of relatives or friends in the trees and on wooden platforms has been abandoned. Coffins were at one time supplied by the church to the Indians on their application, in order to induce them to give up this practice; but now they are told to bring the corpse and have it placed in a coffin prepared for it, because they frequently did not use it for its legitimate purpose, but would make it serviceable as a table or closet.

The Roman Catholics have spent in building their new church and for support of their mission \$5,271; the Episcopalians, for the support of mission, \$1,200, and the American Missionary Association (Congregational), for the support of mission and hospital, \$2,000.

POLYGAMY.—There are 37 polygamists on the reservation now. Polygamy is not recognized, and the men guilty of it are considered unqualified to hold civil offices or to become members of the church. Many have voluntarily given up their second and third wives, and others have been declared divorced by the agent. On occasions there has been trouble, and the parties have come before the courts. In cases of separation the squaw is supported at the agency and is soon married to some one else. This plan has been found to work remarkably well. The women are usually true to the warriors of their choice, although by their old customs, should life prove unendurable with them, a legal separation was not considered necessary, except among those married by the church, and another choice was made. A warrior could have as many squaws as he could provide for.

SQUAW MEN.—This term is applied to those white men who have married squaws, but it is not particularly liked by them. There are not very many of them. The majority are French or of French descent, and some came from Canada many years ago, in the employ of the old Northwest Trading Company. Some of them have done well in cattle and horses, while others have been content to live as the natives. They draw rations for their wives and children and live on the land that is provided for half-breeds as well as Indians.

DANCES.—Most of their dances were religious ceremonies, except the war, the scalp, and the sun dances. This latter was one of torture, to show their endurance. The time of the full moon was always chosen. A pole was erected from which hung rawhide thongs; the ends of these thongs were split and tied through slits in the flesh of the performers by some one appointed for that purpose, after which they marched around the pole, looking at the sun by day and the moon by night, until the thongs were torn out either by their falling exhausted or their frantic dancing. At the time of this dance children's ears were pierced to receive metal ornaments, and in some cases as many as 6 or 7 rings were worn in each ear. In their dances all clothing but a breechcloth and such portions of their original costumes and ornaments as they may have retained were discarded. Strings of sleigh bells, fantastic head dresses, and many other ornaments made for the occasion were used. Paint was also profusely laid on. In one of these dances each performer is expected to relate his experiences in war and the hunt. His squaw, in the ring of spectators, gives vent to cries denoting grief or joy at the appropriate moments. Should the narrator draw on his imagination, some one is usually found in the audience to contradict him. A stick with a pad of buckskin on the end, and looking like a stick for a bass drum, and which is decorated with quills, feathers, and beads, according to the taste of the owner, is used by the squaw to administer love taps or taps of another sort to the men as they pass by them in the dance.

The grass dance is a performance that is taken part in by members of an association formed for the purpose. It is a modern affair, only having existed since 1882. The dance is always accompanied by a feast, and the feast is always preceded by these ceremonies: one of the performers carries a portion of the food to the center of the assembly and throws some on the ground as a sacrifice to Oon-che, or grandmother; then some is thrown to the north, and some to the south, east, and west. During the dance recitations are made of adventures, presents are made to visitors participating, and young men are advised to adhere to the customs and dress of their people.

Among the dances prohibited are the sun, the medicine, and the kiss dance. This last is the only one in which the men and women dance together. Promiscuous kissing was the rule, and the effect was to make much trouble, the Indian being a very jealous lover and husband.

The ghost feast is also forbidden. This consists in feasting the spirit of the departed and his friends among the living in a lodge in which his ghost is supposed to be imprisoned until a day appointed for setting it free, which is usually postponed until the food supply gives out. Ponies and other property were given away, and sometimes families were impoverished and illness encouraged; for this reason it has been put an end to as far as possible.

The older Indians have a superstitious belief that thunder is caused by the flapping of the wings of a mighty bird when angry, and that the lightning is the flashing of his eyes. They call this bird the wa-kea, and connect it with the remains of the mastodon that have from time to time been found here. As these remains are found exposed by some landslide, caused by the action of the water or other natural cause, they believe that he lived in the bowels of the earth, and that a slide was caused by a blow of the mighty wing of wa-kea aimed at his foe. He is not one of the very good gods of the Indian, and they believe that, should he appear to them either while awake

or in their dreams, unless they appease him by sacrifice or penance he would kill them in his anger by one of his fiery glances. Education and the church are fast doing away with their religious beliefs and their superstitions.

The church was sometimes ridiculed and called the house of lies. Only the wildest of them are guilty of this now, those that have not had the advantage of some education at the schools.

PHYSICAL CONDITION.—The physical condition of these Indians is fairly good, but not robust. The women, having had all the work to do, are better developed than the men, who have done nothing but ride ponies to water and tend the cattle. They are obliged to do more now, however, and their condition in this respect is improving. The women are no stronger in constitution, and many generations of burden carrying on the back has bent them forward and has given most of them a very awkward gait. The men are taller than the average white, and their powers of endurance are good. Their teeth are better and their hair is stronger and coarser. Their eyes are not strong. This is in part due to the very high winds, dirt, and intense sun; also to scrofula, with which many are troubled. They intermarry, an Indian choosing his squaw from his own tribe only. Consumption kills many, and the other most fatal diseases are measles, whooping cough, and scarlet fever. They are free from all venereal diseases, and are not subject to uterine troubles. Pneumonia and sore throat trouble them in the winter, and they are at times troubled by itch and infested with vermin. Their resistance to disease is not so great as the white man's, and they require smaller doses of medicine. Many of the men are bow-legged. Their walk is not good. It is a slouching gait, as compared to that of the whites.

The hospital connected with the medical department is a neat little building. It will accommodate 12 patients comfortably and 20 by crowding. The building is provided with a reception room, kitchen, bedrooms for servants, earth closets, and 2 wardrooms. It is claimed that the mortality in any number of cases treated in the camps and homes of the patients, so far removed from the agency as to make it impossible for the physician to personally attend them, would be 50 per cent greater than in the same number of cases treated in hospital for the same diseases.

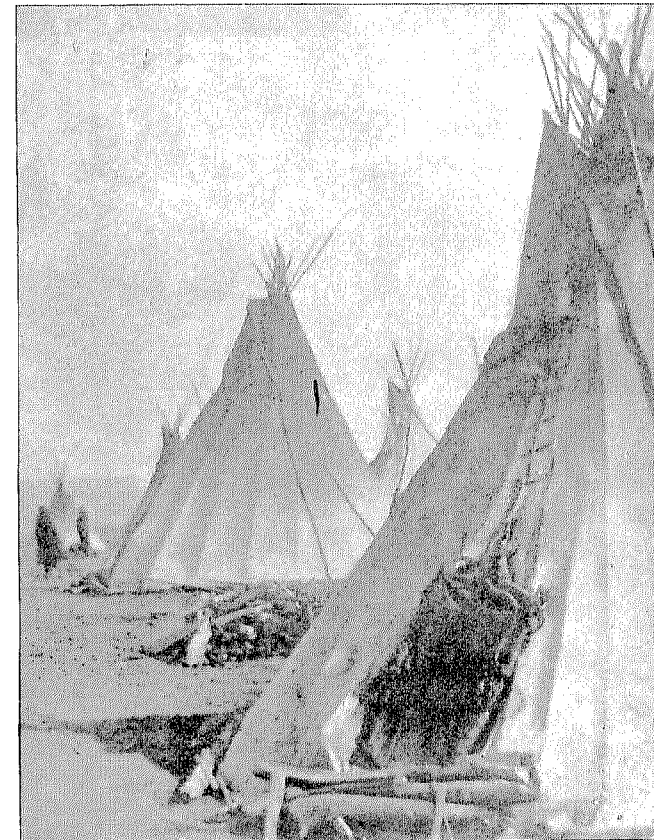
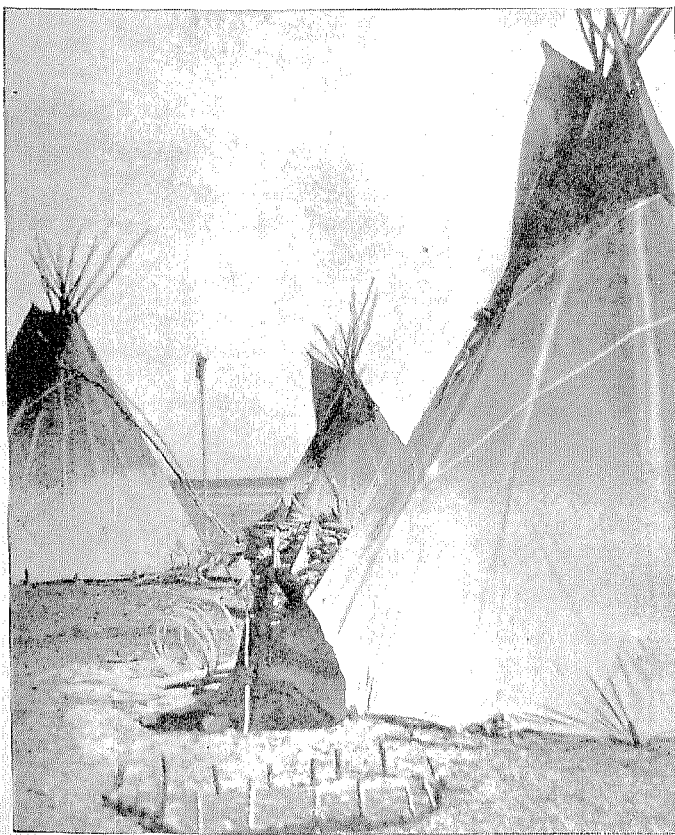
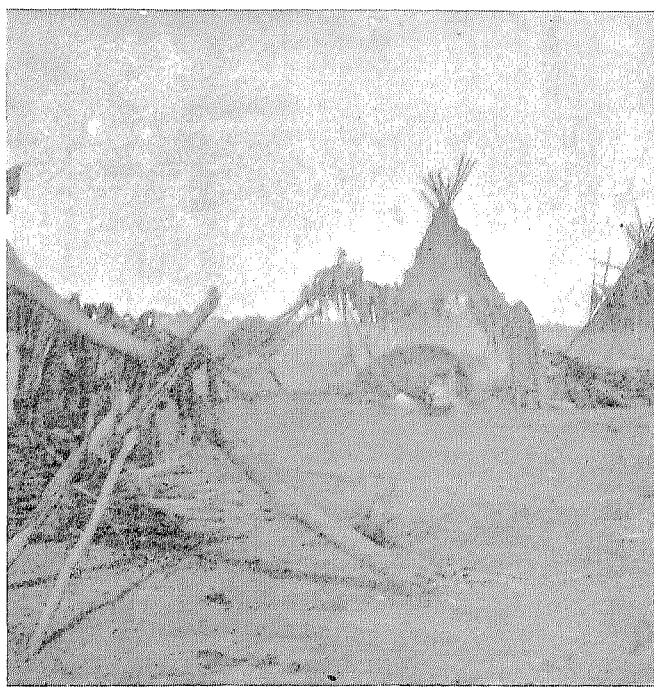
During the past year there have been 2 epidemics, 1 of whooping cough, the other of the grippe, and although at the time the grippe did not have many victims, deaths are occurring now from other diseases that are the result of or have been aggravated by it. The total number of cases was 1,534. Of this number 195 died on the reservation in the 9 months ending June, 1890. There were 174 births, and the excess of deaths over births was 21.

The agency physician reported 151 admitted to the hospital in the 9 months ending June 30, 1890, of whom 10 died, 139 recovered, and 2 remained in hospital. The deaths were chiefly due to consumption and scrofula in its last stages. (a)

About 2 miles south of the agency is a little hospital, supported by the American Missionary Association.

HOMES.—There have been 47 log houses built for Indians during the year, at a cost to the government of \$10 each. This sum has been spent for doors and windows, the Indians doing most of the work. There are now 1,000 of these homes. Their roofs are made waterproof by throwing on them some clayey unabsorbent soil, in which weeds and grass grow. The windows consist of 1 sash, and can not be raised or lowered; the floors are mostly of earth, and the houses are heated by stoves, so that there is no means of ventilation except by the doorways. It is impossible to have the doors open in cold weather, and this may be one of the reasons why so many die of consumption after abandoning their tepees. The tepees or tents in which the Dakotas lived were made of buffalo skins, sometimes painted or decorated with whole histories of the families occupying them, or their adventures, and sometimes with portraits of their animals or other decorative designs. Now, however, one does not see one with anything like a decoration on it or one made of hides. They are all of canvas or muslin. In shape they are conical, a space being left in the apex through which the smoke escapes. Two wings, like those on the canvas ventilators used on shipboard, are attached, so that they may be turned in any direction that will prevent the wind from blowing down the opening or chimney. These wings are managed by two long poles. The opening or doorway is always faced to the south, as experience has taught them that all violent or cold winds come from the north. The peculiar shape of these tepees gives them great strength and enables them to stand up against the strong winds prevalent here. A rope is run from the top of the structure inside to a pin in the center of the space inclosed, thus anchoring it securely, unless the wind gets underneath. This precaution is only taken when high winds threaten. While all the Indians live in log huts, they are loath to give up the tepees altogether. They erect them beside their houses, and spend much time in them. They are very useful on their journeys to and from the agency for rations. Another style of habitation used by them on their journey in fair weather, because smaller and lighter and not requiring such heavy poles, is the wickiup. This is not so secure as the tepee. It is made by placing willow or other poles in the ground in a circle; the tops are then bent in toward the center, and the small branches and leaves at the tops, which are left on, are interwoven and tied; canvas or blankets are thrown over this and pinned down, and the wickiup is complete. Dog houses are made by the very humane in the same way.

INDIAN COOKERY.—Their ration of beef, or that portion of it that is not wanted for immediate use, is cut into thin strips and hung on poles to dry. Sometimes they eat this uncooked, at others they soak it or boil it whole.



(W. H. De Graff, photographer, Bismarek.)

SIoux INDIAN LIFE, BUFFALO HIDE TEPEES, NORTH DAKOTA.

SIoux FAMILY, 1880.
SIoux CAMP, 1880.

SIoux CAMP (CURING MEAT IN THE SUN).
SIoux CAMP (SHOWING METHOD OF CLOSING DOOR OF TEPEE).

Potatoes are sometimes cooked with it. Other meats are treated in the same way. Fresh meat is generally broiled by being held over the coals on sticks. They make a dish of choke cherries and lard or grease of any kind pounded up together, of which they are very fond. Wild plums, currants, grapes, bull berries, turnips, and fruit of the cactus enlarge their list of foods. A dish is made of corn, choke cherries, grease, and sugar. This they press into cakes and dry for winter use. Many of the Indians are too improvident to save by drying or canning for the winter; still some do it. They make a sausage of meat, berries, and herbs, which they press into the intestines of animals and esteem highly. They like dog meat, too.

POLICE.—There are 30 Indian policemen, 28 privates and 2 officers, distributed over the reservation, so many to each district. They do their work well. All difficulties are settled by the Indian court, which holds biweekly sessions of 2 days each at the agency. Three judges are appointed by the agent, all of them full-blooded Indians. It is in the power of the agent to reverse any decisions they may make, but it is seldom necessary. The fines are usually guns or pistols. Other punishments are imprisonment at hard labor or solitary confinement. This is greatly dreaded by them, as is also hanging, not from fear of death itself, for the Indian is not a coward, but from some superstitious idea connected with it. If not closely watched they will commit suicide rather than suffer it. Ninety-one cases were tried in this court during the year, in none of which was the complainant or defendant a white man, nor was there a single case of murder. They are not quarrelsome, and seldom fight; if ever they do, it is to kill. This is probably one of the reasons why they avoid it if they can, as they know it means something more serious than a bloody nose or a bruised eye, and that the fight is inherited by the next of kin of their opponent, should they succeed in killing him.

CUSTOMS.—The Indians are great visitors, and their hospitality is unbounded. As long as they have anything with which to supply the table the visits of their friends are made times of feasting, and this is one reason why they accumulate so little. They are very fond of young and tender puppies on these occasions. All burdens are carried on the back. The shawl is used by the squaws as a knapsack for this purpose. They never carry articles on the head, as some of the tribes farther south do. The custom of placing the dead on wooden platforms or on hides supported by tall stakes is a custom of the past. They now bury in the ground, selecting generally the highest places in their locality for the purpose. A far reaching and very doleful cry is sometimes heard at night, the Indian expression of grief. At times, when the heart is sad, the squaw will steal out alone on the prairie and give vent to this cry. They shed no tears, but the face is distorted by the emotions felt. Should any one approach, they immediately cease until they are alone again. To express their grief sometimes they cut their hair short and paint themselves.

Formerly when the eldest daughter of an Indian arrived at the age of maturity the father gave away all that he possessed. His ponies were turned loose on the prairie for any one that would catch them. Sometimes he told one of his friends that he was about to turn away a pony, and if he wished he might catch him. This custom has disappeared, also the one of killing horses and cattle at the graves of departed relatives or friends.

If an Indian offers to give you anything it is wise to refuse it, as they have a custom that permits them to demand of you what they please as a return present.

When an Indian wishes a wife, and has made his choice from among the eligible maidens of his tribe, he takes 1 pony or 10, as the case may be, or goods of any kind, sometimes saddles, bridles, or blankets, and places them in front of her father's tepee. If the father on looking them over finds that they will compensate him for the loss of his daughter he removes them, and the bargain is made. If he does not remove them it is considered a refusal.

In the case of a man or woman wishing to marry and not having as yet made a choice of the particular person, a white sheet is worn about the head and shoulders. Should a brave and a squaw meet, each wearing a white sheet, and he thinks she would suit him, he envelopes the woman and himself in his sheet and a courtship is begun, unless something is discovered that is objectionable to either.

LANGUAGE.—The Dakota language is a combination of guttural and nasal sounds, and it can not be called a pleasant one. Although the language of all the different bands of the tribe is the same, there is a slight difference between the eastern, or Santee, and the western Sioux. In the sounding of the letter d the western Sioux would give it in Dakota the sound of l, pronouncing it Lakota, and in odowan, meaning a hymn, the sound of l again, pronouncing it olowan. There are at least 3 main dialects in the language, the Santee, Yankton, and Teton. The alphabet has only 22 letters. There is no f, r, x, or v, and the letter c is given the sound of ch.

In counting they count up to 10 as we do, but for 11 they say 10 and 1; for 12, 10 and 2; for 21 they would say 2 tens and 1; for 31, 3 tens and 1. In the Dakota tongue the names of persons and things are all descriptive. Here are some of their proper names: Rosebud, Thunder Hawk, Little Lazy, White Bull, Prairie Chicken, Three Times a Day, Yellow Shoulder, and Three Legs. The Dakotas for policeman say "the man that takes hold". In the government schools the tribal names are dropped and others given. All metals are known as iron. Gold is known as "yellow iron", silver is called "white iron", and the blacksmith is known as "the man that works iron". Coffee is "black medicine", tea is called "the leaf", clock is "moving iron". There is no such thing as an oath in their language, and some Indians swear in English without really knowing what they are doing, possibly considering an oath simply an embellishment to the language as a fringe is to a garment.

CAPABILITY.—The Indian mind is seemingly incapable of very intricate thought. Anything complex is beyond him. Of course this statement will not apply to all. Many of them have good taste in color, as is shown by some of their costumes, and can draw well any of the natural objects that they are accustomed to see about them. They make good harness makers, carpenters, blacksmiths, scouts, policemen, and interpreters. Some have become missionaries to their people, and some are doing good work as teachers. As parents Indians are most affectionate; their children are seldom whipped, yet they obey well.

The amusements of the Dakotas are few. They have always been a warlike people. War and war dances have always been a great feature. Horse racing and betting on the result are indulged in probably more than anything else now. The boys are fond of throwing small willow lances, which they do with considerable force and precision. The bow and arrow are also used. Many of the games indulged in by white boys are being adopted by those who have been away to school. Among the half-breeds and Indians living near the post and agency our dances are making their appearance.

COSTUMES.—The appearance of the Indian is fast changing. The day of buffalo robes and buckskins is passing away. With the Sioux breechcloths are no more. The Indian is no longer a gaily bedecked individual. Most of his furs and feathers have disappeared simultaneously with the deerskin. When he lost his picturesque buckskins he had to make his leggings of army blankets, red and blue. Now many are putting on canvas clothes altogether. Some of the older men pull on their leggings over their trousers. Among the older men are found traces of their former grandeur, a brass ring woven or braided into the scalp lock, a small piece of faded otter skin, used to tie the ends of their long hair, or a beaded blanket, but never the buffalo robe painted and decorated with porcupine quills. A good deal of paint is still used by both young and old men and women. Most of them dress in military clothing, and invariably with a felt hat; but sometimes one will see complete suits of dirty white muslin, usually manufactured from salt sacks and flour bags, again only shirt and leggings or a coat, and occasionally a blanket. The men are the most particular, and there is more variety in their style of dress, while that of the women is very uniform. Invariably the shawl is worn, which is made to answer the purpose of head covering, protection against heat, cold, and rain, and to carry burdens of wood or their babies. All burdens are carried on their backs, and long practice of this custom has given the women an ungraceful stoop and an awkward walk. They wear loose robes to the ankles, with flowing sleeves. These robes are belted at the waist by a strap studded with brass nails in different designs, and varying in width from 1 to 4 inches. The garment is left unsewed under the arms, that they may easily supply their babies with nourishment, and also that they may use that portion of the dress that is held up by the girdle or sash as a pocket. The sash is of any color that harmonizes with that of the robe, according to the taste of the wearer. The dresses are usually of bright colors, red being greatly worn, and of the brightest kind. They wear leggings to the knees, held in place by strings or garters, and moccasins are used as foot coverings, which are decorated with beads and porcupine quills, often in beautiful designs. The Dakota moccasin is soled with a piece of rawhide cut to conform to the shape of the foot, and is made of black-tailed deerskin, if it can be had. As ornaments they wear brass bands at the wrists, earrings, strings of beads, necklaces of calves' teeth, supposed to be of the elk, and painted porcupine quills. Many do not wear ornaments at all, especially among the older women. They paint themselves and their children in different ways for ornamentation. The government tries to discourage them in this.

An Indian dandy always carries a comb, a looking-glass, and a pair of tweezers. The tweezers are used to remove all hair from the body. The Indians would have beards and mustaches if it were not that for generations they have pulled them out. Among some of the more civilized and among those who from lack of care for their personal appearance have discontinued this custom a scant growth of beard is sometimes seen. The eyebrows are also removed; but in some cases a fine, delicate, sharply defined line is left, which is accomplished by pulling the hair from the upper and lower edges, leaving the center. The hair is usually worn parted in the middle and long, covering the shoulders; at other times it is done up in two braids, which are drawn forward and allowed to hang on the breast. The ends are wrapped in deerskin, cloth, or otter skin, and occasionally feathers or ornaments made by combining feathers of different colors or kinds, or feathers cut into different shapes, or single feathers are braided in. Feathers of the natural color or brilliantly dyed are used to ornament the men's hats, which are the ordinary felt hats of commerce. Red handkerchiefs are worn about the neck by all who can obtain them. Indian females do not wear hats except in the case of young girls who are attending the mission or government schools, and possibly some of the half-breed employes, but many carry umbrellas as sunshades. Many of the men carry fans made from the wings of hawks, eagles, or swans, or, in fact, of any large bird, wrapped, to form a handle, with flannel or anything else that is handy and bright, sometimes with buckskin. Often the wrapping contains sweet scented herbs or twigs. They carry tobacco bags about their person. Sometimes these are simply bags of white muslin; some are made of buckskin highly decorated, or the whole skin of some small animal, with the eyes and ears worked in beads. Once in a while one may see an old Indian carrying a war club, simply as an ornament, and much as a cane is carried. The war club is made by fastening an oval stone on the end of a stick with wet rawhide, and when this dries it shrinks and holds the stone securely. The handle is also covered with rawhide. Leather bands around the handle containing beads, brass tacks, and dyed horsehair are used to decorate them. About two-thirds of these Indians wear citizens' dress wholly, and the rest in part.